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The Divine Pursuit, by John Edgar McFadyen (Chicago: Fleming H. Revell Co., 1902; pp. 213; \$1, *net*), is a series of devotional meditations. The series takes its name from the meditation on Ps. 23:6, the first clause, which the professor translates, "Goodness and mercy shall *pursue* me all the days of my life." Not all the short articles, however, are so closely connected exegetically with the texts which invariably precede them. Notably is this the case with the brief essay entitled, "He Is Worthy." Dealing with the worthiness of Jesus, the author takes his theme from Luke 7:4 and emphasizes "he" and "thou" and "this," as if the text referred to Jesus, whereas it relates to the centurion who asked that his servant be healed. Such accommodation of texts is not to be commended even in the lighter labors of a higher critic. As a whole, the meditations are scholarly, spiritual, helpful. They show poetic insight and imagination. They are suggestive. Many a preacher, reading them, will feel compelled to develop into themes ideas which Professor McFadyen outlines in one clear sentence.—IRA W. ALLEN, JR.

Parables of Life. By Hamilton Wright Mabie. (New York: The Outlook Co., 1902; pp. 110; \$1, *net*.) These *Parables of Life*, eleven in number, are very brief, the longest hardly exceeding one thousand words. The unusual literary form chosen is one which only an artist like Mr. Mabie could use with success. He has used it with a shaping touch at once delicate and firm, with a reticence which avoids sentimentality and yet leaves his meaning clear. In exquisite little symbolic pictures, as of "The Inflexible Guide," which is Love, "who has learned in heaven infinite tenderness and loyalty to truth;" of "The Waiting Figure," which is the New Year offering to every man a plastic opportunity for his making or marring; of "The Last Judgment," which is the inevitable and unerring verdict of self, old lessons are taught anew with winning beauty. They are the lessons every tempted and troubled man must needs learn if his life is to be worthy of the task and the hope set before him; and many a reader will acknowledge gratefully that Mr. Mabie's art has illumined truths which, in the commonplaces of religious exhortation, are merely trite and dull.—A. K. PARKER.

Jesus Christus und das gebildete Haus unserer Tage. Von Gustav Sorglich. (Berlin: Schwetschke, 1902; pp. 54; M. 0.80.) The author expresses his conviction that the teachings of Jesus Christ have lost

their hold on the educated of our day. They have some meaning still, he thinks, for peasants, children, beggars, and old women; but even in these circles there is so much conventional lying that one turns away from them with feelings of disgust. It will not do to cry down this little brochure as rank pessimism, for the facts which the author adduces are correct so far as they go. The criticism we would pass on them is that the author's field of observation was limited to a few German cities like Berlin. There are many centers, even in Germany, in which the teachings of Jesus have as strong a hold on the educated as they have in England and America. With the earnest plea of the author for a more personal faith in Christ as the only true basis for vital Christianity, we are in entire accord.—A. J. RAMAKER.

Die Berliner Stadtmission. Dargestellt von Ernst Evers. (Berlin: Verlag der Buchhandlung der Berliner Stadtmission, 1902; pp. 230; M. 4.) The imperial capital of Germany is a central battleground of evangelical Christianity in our time. Every tendency of thought, every social interest, every passion and aspiration may there be studied. The city mission, which Wichern himself regarded an essential factor of the "Inner Mission," has been developed in Berlin with a wealth of financial and intellectual resources. In the volume here noticed one may trace the development of modern methods of practical Christianity under urban conditions, and the account is highly instructive and inspiring. Among the topics discussed are: parish visiting, Sunday schools, societies, evangelistic assemblies, colportage, hospices, and other means of mitigating misery and giving effect to spiritual ministries.—CHARLES RICHMOND HENDERSON.

Training the Church of the Future. Auburn Seminary Lectures on Christian Nurture, with Special Reference to the Young People's Society of Christian Endeavor as a Training School of the Church. By Francis E. Clark. (New York: Funk & Wagnalls Co., 1902; pp. 225; \$0.75.) This book is made up of lectures, delivered first at Auburn Theological Seminary, and afterward repeated, at different times, before nine other prominent theological schools. The author maintains that all children, in order to be saved, must be converted, but that there is a marked difference between their conversion and that of adults. Attending the latter there is apt to be much sharp and painful mental conflict, and often a violent wrench is necessary in order to free the soul from crystallized habits of sin; while in the case of